PATHS TO VICTORY



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بسم الله الرحمن الرحيم

Introduction

All praise belongs to Allah, Lord of Might, Lord of the creation, Supporter of this religion. There is no god but Him. He grants the truth victory, even if after some time. And may blessings and peace be upon the Imam of the Messengers, and may Allah be pleased with his companions from the Ansar and the Muhajirin. To proceed:

Allah ﷻ said, "They want to extinguish the light of Allah with their mouths, but Allah refuses except to complete His light, even if the disbelievers hate it. He is the One who sent His Messenger with guidance and the religion of truth to make it prevail over all religion, even if the mushrikin despise such" (At-Tawbah 32-33).

Thus, every Muslim must be certain that complete victory is coming, that Allah will honor this religion, that the future belongs to it, even if all nations rabidly contend against us, and that we shall definitely rule the earth by the might of Allah, the Powerful, the Strong. And whoever rejects or doubts that is nothing but one of the disbelieving fearmongers.

Allah, the True King, said, "And We have written in the Zabur after previous revelation that the earth shall be inherited by My righteous slaves. Verily in that is a message to a worshiping people" (Al-Anbiya 105-106). The truthfuland trusted prophet ﷺ said, "This matter shall reach all that the night and day have reached, and Allah will not leave a house of mud or fur [i.e. dwellings in the city or desert] except that He will make this religion enter it, through glory or humiliation – glory by which Allah glorifies Islam and humiliation by which Allah humbles the disbelievers" (Reported by Ah-

mad). This was narrated by Tamim ad-Dari, who then said, "I recognized that in my own household. Those of them who accepted Islam received much good, honor, and glory. And those of them who remained in kufr were afflicted with humiliation, subservience, and the jizyah."

The people of tawhid must know that an 'aqidah (creed) for which pure blood has been spilled and for which shuhada have fought, lived, and died will definitely be victorious. Its arrows will extend to strike the neck of every kafir. And it will enlighten the heart of every muwahhid.

But we must all realize that the condition for victory is following the Prophet ﷺ. If this adherence is present, victory shall come, and if it is absent, there shall be no victory. No other cause rivals it, as the scholars have explained. Ibnul-Qayyim said, "As such, victory and complete support is only for the people of complete iman. Allah said, 'Indeed, We shall support Our messengers and those who believed, in the worldly life and on the day the witnesses rise' (Ghafir 51), and He said, 'So We empowered those who believed against their enemy, so they became victors' (As-Saff 14). Thus, whoever is lacking in iman will also lack in his portion of victory and support" (Ighathat al-Lahfan).

The Prophet ﷺ also guided us – with great detail – to both the causes for victory and the hindrances to achieving it. Ibnul-Qayyim said, "Thus did he ﷺ teach them the tactics of war and confronting the enemy, as well as the paths to victory and triumph – such that if they were to learn them, comprehend them, and maintain them as they should be maintained, there would never be an enemy that could stand against them" (I'lam al-Muwaqqi'in).

The First Path: Tawhid

And from the several causes for victory is tawhid. Allah ﷻ said, "And they will not cease to fight you until they make you turn from your religion if they are able" (Al-Baqarah 217), and He ﷻ said, "They only resented them because they believed in Allah, the Mighty, the Praised" (Al-Buruj 8). This is the reality, which all mujahidin must comprehend.

The battle between the muwahhidin and the kafirin is fundamentally a battle of 'aqidah, and Allah has confined this enmity to the religion. So the kafir, regardless of his kufr – whether he is a secularist, communist, Christian, or Jew – do no hate the muwahhidin except for their untainted iman. Any slogan raised for any battle between us and them, other than the slogan of religion, is an utter lie and deception, for the enmity of the kafir asli [a kafir who was never Muslim and does not claim to be Muslim, like the Jews, Christians, Hindus, and Buddhists] or the murtadd against the muwahhid mujahidin is never based in an economic or political motive. It is only a battle between kufr and iman, a battle of 'aqidah, a matter of religion.

We do not fight the Crusader occupation or the Arab apostates for the sake of land, but rather, we do so only in order to raise the word of Allah over the land. Likewise, they do not fight us for some disagreement they have with us regarding some financial gains. If that were the case, it would be easier for them and us to find some middle ground and compromise, but we will never allow the sweet rivers that flow in our hearts and pass through our veins to be polluted by the saline seas of their filthy creed and falsehood.

The old colonialism was but a front for the Crusaders, just as it is today a front for the Jews and Christians. Indeed, the

"Caesar of Rome" Bush has declared multiple times that, "It is a Crusade!" So why do people lie and deny this?

If you know this, O mujahid, then you must not let the banners confuse you nor let the labels deceive you, just as you must purify your heart and ranks from impurities. Beware of letting any shirk or mushrik enter into your heart or ranks. Likewise, you must know that the presence of shirk in the ranks and hearts is an impediment to victory and is the quickest cause for defeat. Allah ﷻ said, "And the dhalimin – they have no ally nor supporter" (Ash-Shura 8), and He said, "And the dhalimin have no supporters" (Al-Baqarah 270). The explanation of this is in His ﷻ saying, "'O my son, do not commit shirk with Allah. Indeed shirk is a great dhulm'" (Luqman 13).

Thereafter, know that purifying one's intention for Allah is the most important of factors for victory and consolidation. Allah ﷻ said, "He knew what was in their hearts, so He sent tranquility upon them and awarded them an imminent conquest" (Al-Fath 18), i.e. what was in their hearts of truthfulness, loyalty, and sincerity of intention by pledging allegiance to Allah, Lord of the creation.

This verse thus indicates that sincerity of intention is a condition of consolidation, and that once sincerity is present, Allah will give the reward of conquest, victory, and consolidation. Allah ﷻ said, "So whoever hopes to meet his Lord, then he must work righteous deeds and not commit shirk towards anyone in the worship of his Lord" (Al-Kahf 110). And Allah's Messenger ﷺ said, "Verily what I fear most for you is minor shirk" (Reported by Ahmad from Mahmud Ibn Labid). As such, the Prophet ﷺ was very diligent in warning his companions of this threat – especially in jihad – lest the threat overtake their hearts. He focused even more, in this

regards, on the commanders of jihad, saying, "Indeed, we, by Allah, do not appoint to this work anyone who requested it, nor anyone who hoped to attain it" (Reported by al-Bukhari and Muslim from Abu Musa al-Ash'ari).

'Abdur-Rahman Ibn Samurah said that Allah's Messenger ﷺ said to him, "O 'Abdur-Rahman Ibn Samurah, do not request a command position, for if you were given it not due to a request, you would be assisted [by Allah] in it. And if you were given it due to a request, you would be left alone to it" (Reported by al-Bukhari and Muslim). An-Nawawi said, "The scholars have said that the wisdom behind not appointing someone who has requested an appointment is that he would be left alone to it and have no assistance [from Allah], just as the hadith of 'Abdur-Rahman Ibn Samurah clearly states. And if he has no assistance, then he is not suitable, and suitability is a requirement for the appointment" (Sharh Sahih Muslim).

Likewise, a person could have a good history in his path towards Allah and jihad for Allah's sake, having much good that only Allah knows, but he is not right for a command position, even if he thinks himself capable of handling it. Abu Dharr رضي الله عنه said, "I said, 'O Messenger of Allah, why do you not employ me in a command position?' So he put his hand on my shoulder and said, 'O Abu Dharr, you are weak and this is a trust; and on Resurrection Day, it will be a disgrace and a source of regret'" (Reported by Muslim).

However, it could become an obligation upon one of the good people to lead others, if he were to see that blood is being unjustly spilled and wealth is being unjustly taken, while he is able to put an end to it. Yusuf, the noble son of the noble Ya'qub, said, "Put me over the land's treasury. Verily I am a knowledgeable guardian" (Yusuf 55).

The Second Path: Unity

The second cause for victory is unity. Allah ﷻ said, "And cling firmly to the rope of Allah altogether and do not become divided. And mention Allah's blessing upon you, as you were enemies then He united your hearts, so you became – by His blessing – brothers" (Al 'Imran 103).

'Abdullah Ibn Mas'ud ؓ said, "O people! You must stick to obedience and jama'ah, for verily that is the rope of Allah to which He ordered [we cling], and truly whatever you dislike in jama'ah is better for you than what you might love in division" (Ibn Battah: Al-Ibanat al-Kubra).

This is undoubtedly correct, as Allah's Messenger ﷺ said, "The Muslim's heart will never have spite [for the truth] while having three traits: being sincere while performing deeds, dealing sincerely with those in authority," in another narration, "obeying those in authority," "and adhering to the Jama'ah of the Muslims, for indeed their supplication encompasses them completely" (Reported by Ibn Majah and others from Zayd Ibn Thabit). Regarding this, Ibnul-Qayyim ؒ mentioned that whoever is sincere in all of his deeds for Allah, and sincere in all of his dealings with the slaves of Allah, and adheres to the jama'ah with harmony and without discord, so that his heart becomes pure and clean, then he becomes an ally of Allah; and that whoever is not like that, then his heart will be filled with every evil defect (Madarij as-Salikin).

So the foundation upon which Muslims must be is that of unity and not of division, of clinging firmly to the rope of Allah and not of deviance and discord. This unity will bring about glory, victory, and consolidation in this dunya, and in the Akhirah it will bring the brightening of faces and the raising of levels. It was reported that Ibn 'Abbas ؓ commented on

the tafsir of Allah's words, "The day some faces will brighten and some faces will darken" (Al 'Imran 106) that "the faces of Ahlus-Sunnah and the Jama'ah will brighten and the faces of the people of bid'ah and division will darken" (Tafsir Ibn Abi Hatim).

And there is never any glory or victory that comes with division, even if our commander were the best of Allah's creation on His land and the bravest of them. Such was Amir-ul-Muminin 'Ali Ibn Abi Talib ﵁, as during his khilafah there was no person walking on earth better than him, yet, when the Ummah divided over him and a group rebelled against him, and later some of the Khawarij also rebelled, may Allah keep them far from us, he was completely unable to prepare even a single army to fight the disbelievers.

Shaykhul-Islam Ibn Taymiyyah ﵀ said during a discourse on the twelve imams claimed by the Rafidah, "For none amongst them had a sword to raise except 'Ali Ibn Abi Talib, yet despite him having that, he was not able to invade the lands of the kuffar during his khilafah, nor was he able to conquer any city or kill any kafir. Rather, the Muslims occupied themselves with fighting each other, such that the kuffar from the mushrikin and Ahl al-Kitab in the east and in Sham, took advantage of this until – as it is said – they took some land from the Muslims" (Minhaj as-Sunnah).

The Battle of al-Jamal is the most painful example of what results from dividing the ranks and disagreeing over leadership. In contrast, when the Year of Jama'ah came and the Ummah assembled in support of Mu'awiyah ﵁, he readied the armies, conquered lands, collected zakah, and distributed wealth.

Yet no one disagrees that 'Ali رضي الله عنه was more fearing of Allah, braver, wiser, and more just than Mu'awiyah رضي الله عنه, but all discord is evil. The Prophet ﷺ said, "Whoever leaves obedience and parts from the Jama'ah then dies, has died a jahili death. And whoever fights under a blind banner, being angry for the sake of tribalism or calling to the call of tribalism, then is killed, his killing is a jahili killing" (Reported by Muslim from Abu Hurayrah). And he said, "Whoever sees from his amir something he dislikes, then he must be patient, for verily no one parts a hand span from the Jama'ah then dies, except that he dies a jahili death" (Reported by al-Bukhari and Muslim from Ibn 'Abbas).

And indeed, by Allah's help and His praise, as long as our hearts are united upon an amir of whom we think well, repelling any claims and doubts raised against him, then by Allah, even if America came with all of its forces – rather with all of its men and women – to wage war against us, then indeed we shall be victorious. So be cautious, O soldiers of Allah, of anyone who seeks to divide your ranks.

The Third Path: Listening & Obeying

The third cause for victory is listening and obeying the emir and following Allah's order. Allah ﷻ said, "Remember the blessing of Allah upon you and His covenant which He made with you, when you said, 'We hear and we obey'" (Al-Maidah 7). 'Ubadah Ibn as-Samit ؓ said, "We gave bay'ah to the Prophet ﷺ, pledging to listen and obey in times of delight and dislike, and in times of hardship and ease, and to do so selflessly; and to not dispute the command of those in authority unless we see blatant kufr, concerning which we have proof from Allah" (Reported by al-Bukhari and Muslim). Another narration has "pledging to listen and obey in times of liveliness and laziness." Allah's Messenger ﷺ also said, "Listen and obey, even if a slave is appointed over you, leading you with the Book of Allah" (Reported by Muslim from Ummul-Husayn). Ibn Hajar said, concerning the ahadith in this chapter, "The command for obedience is regarding every emir, whether or not he is the Khalifah" (Fath al-Bari).

The Prophet ﷺ said, "I command you with five things with which Allah commanded me: the Jama'ah, listening, obeying, hijrah, and jihad" (Reported by Ahmad and at-Tirmidhi from al-Harith al-Ash'ari).

I would like to stress here the matter of being truthful when listening and obeying as well as being serious when following Allah's orders in times of dislike and hardship, for obedience in that which a person likes is a simple matter, by Allah's help. The thing we warn of the most is disobedience regarding warfare, as we have seen its consequences more than once, and it has always been a cause for many woes.

An example of this is the story of Allah's Messenger ﷺ with the army of the Sahabah at Uhud. He specified the posi-

tion of each troop unit, placing the archers in a location from where they could watch their brothers' backs and defend them from any enemy attempt to encircle them or any potential advance on them. He said to the archers with complete clarity, "Watch our backs. If you see us being killed, do not come to support us, and if you see us retrieving ghanimah, do not come to partake in doing so with us." (Reported by Ahmad from Ibn 'Abbas) But the archers did not heed the order of Allah's Messenger ﷺ, so the outcome was a retreat for the Muslims and a great massacre, all because of a segment of the army disobeyed the sincere order of their commander and his warning to them.

This shows that military disobedience has a quick result, and any soldier's lone ijtihad [personal judgment] that opposes the ijtihad of the emir – even if it apparently seems good and right – is a big mistake, opening a great door for evil. Instead, the soldier worships Allah by obeying his emir, as long as he does not order him with a shar'i disobedience.

As for ijtihad regarding military action, then such is the sole right of the emir, and it is not appropriate for anyone to go against him except by way of giving advice. It is as the precept goes, "The leader's opinion, that which concerns his responsibility as leader, is not negated by the opinion of individual Muslims" (Ibn Muflih: Kitab al-Furu').

Look, O slave of Allah, at the blessing found in listening and obeying in times of hardship and difficulty. An example of this is when Allah's Messenger ﷺ gave orders to the wounded Muslims at Uhud to fight, despite their pains and wounds, when he knew that Abu Sufyan sought to return to finish off those who remained of the Muslim army. The Muslims responded in obedience to Allah and His Messenger [and thus, Abu Sufyan's plot failed]. Allah ﷻ said, "Those

who responded to Allah and the Messenger after injury had struck them, for those who did good among them and feared Allah is a great reward" (Al 'Imran 172).

Such was their exact condition when they came back from the Battle of al-Ahzab. Though they were looking forward to comfort after their worry was lifted and were enjoying the blessing of security and had not yet shook off the dust from the lengthy siege, the order came for another battle to be waged at once. "No one is to pray 'Asr except after reaching Bani Quraydhah" (Reported by al-Bukhari and Muslim from Ibn 'Umar). They responded to the command of Allah and His Messenger, being truthful to Allah and His Messenger, thus victory over their enemies came through truthfulness in listening and obeying and through seriousness when following Allah's orders.

The Prophet ﷺ said, "Whoever obeys me has indeed obeyed Allah, and whoever disobeys me has indeed disobeyed Allah; and whoever obeys my emir has indeed obeyed me, and whoever disobeys my emir has indeed disobeyed me" (Reported by al-Bukhari and Muslim from Abu Hurayrah).

Some matters that assist in listening and obeying the emir include: First, having good assumptions of the emir, as Allah ﷻ said, "O you who believe! Avoid much assumption, for indeed some assumption is sinful" (Al-Hujurat 12). Thinking well of Muslims in general is an obligation, but doing so with the emir is even more obligatory. There is nothing more harmful to jihad than thinking bad of the emir. How could this not be the case, when such spawns the falsest of speech? Allah's Messenger ﷺ said, "Beware of [bad] assumptions, for indeed [bad] assumptions is the falsest of speech" (Reported by al-Bukhari and Muslim from Abu Hurayrah).

The author of "Fayd al-Qadir" said, "A person's bad assumption of someone for whom it is not due indicates an absence of uprightness in the person himself, as it is said, 'When a person's deeds are bad, so are his assumptions.'"

Second, respecting the emir, as Imam Ahmad reported that Mu'adh said, "Allah's Messenger ﷺ told us of five things for which a person would have a guarantee from Allah ﷻ if he were to do any thereof: Visiting a sick person, following a funeral procession, marching forth as a raider for Allah's cause, entering upon a leader to honor and respect him, or staying home so that people are safe from him and he is safe from them."

Honoring and respecting the emir is by obeying him and supporting him, as well as mentioning his good traits, rushing to follow his orders, and advising him privately. Ibn Hajar said, "Being sincere to the leaders of the Muslims is by helping them with their responsibilities, by reminding them when they overlook [their duties], by mending their mistakes when they err, by calling others to unite with them, and by bringing fleeing hearts back to them" (Fath al-Bari).

The Fourth Path: Patience & Steadfastness

The fourth cause for victory is patience and steadfastness. Allah ﷻ said, "O you who have believed, persevere, outlast [your enemy] in patience, perform ribat, and fear Allah that you may succeed" (Al 'Imran 200). Since this road is long, one must take supplies; and since it is strenuous, burdensome, and full of obstacles, one must have patience and steadfastness. And since jihad is an act of worship, which Allah made a duty upon us, we must rise for it no matter how difficult the trials become and no matter how wearisome it may be. Even if falsehood is widespread and support is scarce, one must press on.

Abu 'Ubaydah Ibn al-Jarrah wrote to 'Umar Ibn al-Khattab, mentioning to him the mobilization of the Romans and what was feared therefrom, so 'Umar wrote back to him, saying, "As to what follows, indeed whatever befalls a believing slave of hardship, Allah brings relief for him thereafter. Indeed, a hardship will never overwhelm two eases.[1] Furthermore, Allah says in His book, 'O you who have believed, persevere, outlast [your enemy] in patience, perform ribat, and fear Allah that you may succeed'" (Reported by Malik from Zayd Ibn Aslam).

Allah ﷻ also said, "We will surely test you with something of fear, hunger, poverty, death, and lack of food – and give glad tidings to those who are patient" (Al-Baqarah 155). At-Tabari said, "Allah ﷻ tells the followers of His Messenger ﷺ that He will test them and try them with hardships in order to distinguish those who will continue to follow the Messenger from those who will turn back on their heels" (At-Tafsir).

1 Editor's Note: He is referring to verses 5-6 of Surat ash-Sharh.

In any case, the outcome of patience is good. Allah ﷻ said, "If you are patient, then it is better for the patient" (An-Nahl 126). So seek Allah's aid and say as your predecessors from the mujahidin would say. "When they came upon Jalut and his troops, they said, 'Our Lord! Pour patience upon us, steady our feet, and support us against the kafir people'" (Al-Baqarah 250). And say as the afflicted muwahhidin would say, "'Our Lord! Pour patience upon us and let us die as Muslims'" (Al-A'raf 126).[2] Thereby, they became pious shuhada after they had been sorcerous kuffar.

Know that it is just as the truthful, trustworthy Prophet said, conveying the message of the Lord of creation, "that if the people all convened to benefit you with something, they would never benefit you except with what Allah has decreed for you, and if they all convened to harm you with something, they would not harm you except with what Allah decreed against you" (Reported by Ahmad and at-Tirmidhi from Ibn 'Abbas). He also said, "Know that victory comes with patience, relief comes with suffering, and ease comes with hardship" (Reported by Ahmad from Ibn 'Abbas).

What I want to focus on is something that has been confirmed through experience and the athar. It is the great effect of the leadership's steadfastness, especially in the battlefield and when encountering the enemy. A man asked al-Bara ؓ, "O Abu 'Umarah! Did you retreat on the Day of Hunayn?" He answered, "As for Allah's Messenger ﷺ, he did not retreat. Abu Sufyan Ibn al-Harith held to the reins of his mule and when the mushrikin surrounded him, he ﷺ dismounted and said, 'I am the Prophet – no lie – I am Ibn 'Abdil-Muttalib!'" (Reported by al-Bukhari and Muslim). In this hadith, there are great benefits that illuminate the path.

2 Editor's Note: These were from the words of the repentant, former sorcerors of Fir'awn.

Firstly, that the leadership was in the battlefield, at the location of the fight, not far from the area of conflict. It did not move from one country to another, claiming that it is "symbolic" and that with its end the da'wah would end. As such, the least we request of our brothers is that the emir of the wilayah remains inside his wilayah and that the emir of a region remains inside his region. Likewise, the emir of a katibah [battalion] or sariyyah [squad] stays with his troops. Anyone unable to do so, should not be a leader, even if he has all the qualifications, as lions do not hunt outside of their territory except by feeding on the prey of others.

Secondly, his words "held to the reins of his mule" and their meaning, that steadfastness must be manifested by the emir and should appear in him through his deeds. The example found here is that despite this grave situation, Allah's Messenger ﷺ rode a mule, a sluggish animal. Ibn Kathir رحمه الله said, "This is the pinnacle of utter bravery, as on such a day, during the heat of battle, and after his army had left him exposed, he nevertheless rode a mule, which is slow and unsuitable for attacking, retreating, and fleeing, yet he charged it into them, announcing his name, as to let everyone know it was him. May Allah's blessings and peace be upon him forever until the Day of Recompense" (At-Tafsir).

Ibn Battal quoted al-Muhallab saying, "This hadith shows the imam mounting mules during war, which is a means of steadfastness for him and by which he is not be suspected of preparing to flee and turn back. This also influences the spirit of his soldiers, as if he is steadfast, his soldiers will be steadfast; and if he resolves to be steadfast and this is seen from him, they will resolve to be the same" (Sharh Sahih al-Bukhari).

A benefit derived from these words is that it is not appropriate for the emir to mount something faster and stronger than what his troops mount. Rather, his mount should be like the average mount of his troops – if not less – as this will make the hearts of his troops more steadfast and keep him farther from suspicions, especially if his ride is paid for from the wealth of jihad.

Thirdly, his introducing himself ﷺ by saying, "I am the Prophet – no lie – I am Ibn 'Abdil-Muttalib!" should be reflected upon. As the war intensified and shocked those therein until a person could not recognize his own brother, due to the severity of the situation and the speed of flight [from the battlefield], it was necessary for him ﷺ to let his troops and those who loved him know that he was still there and that he had not fled. He announced this openly, discarding security measures and military precautions, as this was not the time and place for such measures, and the situation called for personal sacrifice and steadfastness during the dilemma.

What is most amazing is that some emirs of jihad elsewhere, when the battle intensifies and the enemy overtakes his area and starts killing his troops, he hides away, does not contact any of his troops, and changes his name and maybe even his looks, claiming that the "good" leadership must be preserved, despite him having lost himself and his brothers. If he had remained steadfast with them, reorganized his soldiers, fought his enemy, and manifested steadfastness and patience, he would have achieved salvation for himself and his brothers, instead of losing himself and those over whom he was appointed.

Fourthly, al-'Abbas narrated that the Prophet ﷺ said, "O 'Abbas, call the People of the Samurah,"[3] so al-'Abbas, who

3 Editor's Note: Samurah is a kind of tree (Acacia tortilis, also known

had a strong voice, shouted loudly, "Where are the People of the Samurah!" Al-'Abbas said, "By Allah, they came together when they heard my voice, just as cattle flock to their calves, and they said, 'Here we are! At your service!'" (Reported by Muslim). Ibn Ishaq added that a man would try to return with his camel, but could not and thus would cast off his armor, take only his sword and leather shield, and move towards the voice of al-'Abbas (Sirah Ibn Hisham). At-Tabari reported that the Prophet ﷺ said to al-'Abbas, "Call the Ansar and call the Muhajirin." So he began to call the Ansar, clan by clan. He ﷺ then told him, "Call the people who have Surat al-Baqarah memorized." He then said, "O People of Surat al-Baqarah!" So they came altogether (At-Tafsir). In Sahih Muslim, it is mentioned that the last calls made were for Bani al-Harith Ibn al-Khazraj.

Here there is an important point and a great, prophetic benefit. It is this action of Allah's Messenger ﷺ, when the people were fleeing and the rank was dispersed, until only twelve people remained at his side, or at most eighty – according to some narrations – and the unrivaled knights and heroes of the Muslims were routed, including the best warrior Salamah Ibn al-Akwa' and the best of Allah's slaves, the People of Bay'at ar-Ridwan and others. At that moment, the leadership did not despair. It did not lose hope. It did not throw down its sword and flee from the battlefield. Far be it from him ﷺ to do so! Rather, he remained steadfast and began to call the people by that which they were known. He started with the people firmest in faith, the sincerest soldiers, and most pious slaves: the People of the Tree, of Bay'at ar-Ridwan. He then called the people of the Quran, those who bore the Book of Allah, and

as umbrella thorn), under which the Sahabah pledged allegiance to Allah's Messenger ﷺ at Bay'at ar-Ridwan, as Allah said, "Indeed Allah was pleased with the believers when they pledged allegiance to you under the tree" (Al-Fath 18).

specifically those who memorized Surat al-Baqarah. Thereafter, once they surrounded him, he began to incite the tribal spirit in the hearts of the believing party, calling the Ansar clan by clan, by their names. Thus, anyone who considered fleeing, feared infamy. The Prophet did this, knowing that the People of the Tree and those of Surat al-Baqarah had already been called. So he ﷺ started first with the best of the best, and then moved on to those after them.

An important point is that despite the sin of fleeing from battle and the crime of one who does so, committing that which could destroy the sinner and from which he might never repent, the Prophet did not harshly scold those who fled, nor did he take to belittling and cursing them. Rather, he did the opposite. He respected them by calling them by their tribes due to their precedence in jihad and tawhid. This shows that, in a time of hardship, the emir should resort – after Allah – to the forerunners of the mujahidin, then, after them, to the good sons of noble tribes. He should be very wary of humiliating any of them. Also, he should contact everyone who has abandoned jihad and remind him of his precedence in jihad for the cause of Allah, bringing him back to the ranks of his brothers, as by leaving the abandoner in his condition, the emir has left a breach for Shaytan and Shaytan's party and forfeited a loss for jihad and its soldiers. And no intelligent person would allow this!

Fifthly, there is a benefit in knowing who fled on Hunayn. Muslim reported [from Anas] that Umm Sulaym held a dagger on the Day of Hunayn and said, "O Messenger of Allah! Should I kill those tulaqa who came [to Islam] after us. They fled from you [on Hunayn]!" So Allah's Messenger ﷺ said, "O Umm Sulaym, indeed Allah was sufficient and good [for us]." Al-Bukhari reported [from Anas] that the Prophet had ten thousand fighters as well as the tulaqa and that they later

fled. An-Nawawi said, "The tulaqa are those who accepted Islam from the people of Makkah on the day of its conquest. They were called so because the Prophet ﷺ set them free. But their Islam was weak, so Umm Sulaym believed that they were hypocrites and that they deserved to be killed for their fleeing from the battlefield" (Sharh Sahih Muslim).

With what preceded, it is very clear that those who were the first to flee on the Day of Hunayn were the tulaqa, thereby causing the Muslim rank to be distressed and putting panic in the hearts of the brave and sincere, who likewise fled thereafter. However, the question at hand is was Allah's Messenger ﷺ mistaken – far be it from him – for bringing the tulaqa with him to Hunayn while they were still new to Islam, their Islam was still weak as mentioned before, and he ﷺ had yet to give them a "course" in tawhid? Their recent embrace of tawhid was emphasized when Allah's Messenger ﷺ went out towards Hunayn and passed by a tree of the mushrikin, which was called Dhat Anwat and upon which they would hang their weapons. The tulaqa said, "O Messenger of Allah! Make for us a Dhat Anwat just as they have a Dhat Anwat." The Prophet ﷺ then said, "Subhanallah! This is like when Musa's people said, 'Make a god for us just as they have gods' (Al-A'raf 138)" (Reported by at-Timirdhi from Abu Waqid al-Laythi).[4]

4 Editor's Note: The Shaykh ﷺ means that the tulaqa's creed still needed improvement with regards to minor shirk and other matters of its like at odds with their tawhid, not that they had yet to understand the basis and reality of Islam and what it necessitates of making worship for Allah ﷻ alone and abandoning major shirk. They were Meccans proficient in Arabic, knew the exact meaning of la ilaha illallah, and were exposed to the Prophet's da'wah for over twenty years, thereby undoubtedly knowing what major shirk was. The fact that the Prophet ﷺ equated their mere request – to imitate the mushrikin in the hanging of weapons on a tree to thereby derive blessings from something not yet blessed by Allah – with the idol worship requested by Bani Israil is not unlike his statement to someone who said to him, "Whatever Allah wills and you will," to which

I mention this since some of those with sick souls have found fault with us due to the many people who joined our army after the Islamic State was announced, and that some of them were a reason for brothers being defeated in certain places. But we did nothing more than follow the example of Allah's Messenger ﷺ. Rather, when Allah granted him victory, Allah's Messenger ﷺ rewarded the tulaqa and Muhajirin, gave them generously, and divided the ghanimah among them and did not give the Ansar anything, as al-Bukhari and others reported, and the Ansar made up the majority of the army. Ibnul-Qayyim ﷺ said, "Part of the wisdom [in Allah decreeing the losses sustained in Hunayn] was to show that Allah supported His Messenger not through the multitude of those who entered into His religion from the different tribes nor by the refraining of his tribe from fighting him" (Ibn Hajar: Fath al-Bari).

Aside from that, we give the Ummah the good news that no emir who joined us has ever cast aside his weapon after the Islamic State was announced, alhamdulillah. Rather, until this very day, they have remained heroes of combat and

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he replied, "Did you make me and Allah equals! Rather, say, 'Whatever Allah alone wills'" (Reported by Ahmad from Ibn 'Abbas). They did not apostatize, not because they were "excused due to ignorance" in the committing of major shirk, rather because they only requested the Prophet ﷺ assign a tree for them to hang their weapons on – not for worship – and hoped that he ﷺ would bless it through his du'a, so that it would be like other things blessed by Allah ﷻ, including Zamzam, Makkah, Ramadan, etc. But because their example in this regards was the mushrikin who one must not imitate and because such a tree would eventually be worshiped, he rebuked them severely. There is no support in this hadith for those who claim that if someone is "ignorant" but worships others besides Allah ﷻ or belittles the Prophet ﷺ, he could still be considered a Muslim! Such an exaggerated understanding of ignorance being an excuse has been refuted in several Dabiq articles. See, for example, Dabiq, issue 8, "Irja – The Most Dangerous Bid'ah."

knights of battle, like those who preceded them to this great good, and all praise belongs to Allah, the Lord of creation.

The Fifth Path: Preparation

The fifth path to victory is preparation. Allah ﷻ said, "Prepare for them whatever you can of strength" (Al-Anfal 60). The author of "Adwa al-Bayan" said, "This is a decisive order for preparing as much strength as possible, no matter how advanced the means of strength become. Thus, this is a decisive order to adjust with the development of worldly affairs in this regards."

It is known that waging jihad today is fard 'ayn upon every Muslim. And whatever is required for an obligation to be fulfilled is itself an obligation. Allah's Messenger ﷺ said, "Shoot, O Bani Isma'il, for indeed your father was a shooter" (Reported by al-Bukhari from Salamah Ibn al-Akwa'). And he ﷺ said, "Indeed strength is shooting" (Reported by Muslim from 'Uqbah Ibn 'Amir). As-San'ani said in his commentary on the previous hadith, "This hadith explains the 'strength' mentioned in the ayah, that it means 'shooting arrows,' as that is what was customary during the life of the Prophet. This includes shooting rifles against the mushrikin and the bughat" (Subul as-Salam). In short, making preparations for the current battle against the Crusader and murtadd enemies is an obligation upon every Muslim who is obliged to perform jihad.

Here, I will mention some points:

First is what Abu Ja'far at-Tabari ؒ mentioned in his tafsir of His ﷻ saying, "Whatever you can of strength." He said, "What you are capable of preparing for them of weaponry that will be a means of strength for you against them" (Jami' al-Bayan). Accordingly, producing weapons is one of the greatest aids to waging jihad for Allah's cause. Today, this production is called the "war industry." Allah mentioned this

industry in more than one place in His book. Indeed, He was very precise when He ﷻ said, "We taught him the making of labus for you, to fortify you against your [enemy in] war. So will you be grateful?" (Al-Anbiya 80). At-Tabari ﷺ said, "Labus, according to the Arabs, is every form of arms, be it a coat of armor, breastplate, sword, or spear." Ibn Kathir said, "[Allah taught him] how to make coats of armor."

The Lord of might mentioned the description of armor, saying, "Make full coats of mail, and measure the links" (Saba 11), meaning long and wide coats of armor. As for, "And measure the links," the author of "Adwa al-Bayan" said, "Meaning make the links and nails, when producing coats of mail, using appropriate measures."

Ibn Kathir reported from Qatadah that coats of armor used to be smooth, like sheets, and Dawud was the first to make them with links.

This shows the divine attention given regarding the manufacturing of armor, to the point that Allah mentioned its finer details and then reminded His slaves of this great favor, saying, "So will you be grateful?" Unfortunately, many of the mujahidin, if not most of them, are unconcerned with this in our war against our enemy. This, despite its many benefits, the most significant being the protection of the mujahid's life – which is the dearest thing to us – against enemy bullets and bomb fragments.

A second benefit is the securing of the mujahid from being injured in critical areas, which would hinder him from continuing the jihad or make him lose consciousness, thus remaining on the battlefield thereafter, exposing him to being taken prisoner by the enemies.

A third benefit is that the mujahid is thereby aided in reaching the points closest to the enemy. This especially applies to the heroes who storm enemy positions and the lions of istishhadi operations.

A final benefit to note is that we are not more courageous than Allah's Messenger ﷺ, who would wear a coat of armor and a helmet, just as he had a sword. 'Aishah said, "Allah's Messenger ﷺ passed away while his coat of armor was pawned to a Jew for thirty measures of barley" (Reported by al-Bukhari). It is also established that the Prophet ﷺ wore two coats of armor, one on top of the other, on the Day of Uhud (Reported by Ahmad and Abu Dawud from asSaib Ibn Yazid). Likewise, Anas Ibn Malik narrated that the Prophet ﷺ entered Makkah, the year it was conquered, and he was wearing a helmet on his head (Reported by al-Bukhari and Muslim).

Moreover, the Lord of might guided us to using metal ingots as the basis of producing the weapons of today. In the story of Dhul-Qarnayn, He said, "'Bring me blocks of iron,' until, when he leveled what was between the two flanks, he said, 'Blow,' until, when he had made it a fire, he said, 'Bring me molten copper to pour over it'" (Al-Kahf 96). That, and it has been discovered recently that adding a percentage of copper to iron is the best way to harden the iron and increase its strength, resistance, and solidity.

Also, Allah taught Nuh how to construct ships. He said, "Make the ark under Our eyes and with Our inspiration" (Hud 37). At-Tabari reported from Ibn 'Abbas that he said, "He did not know how to make the ark, so Allah inspired to him to make it based on the model of a bird's breast." And the Prophet ﷺ commended those soldiers of his ummah who rode ships, as is in the hadith of Umm Haram (Reported

by al-Bukhari and Muslim). So is there anyone to undertake such production?

Allah ﷻ also said, "Allah came at their building from the foundations, so the roof fell upon them from above" (An-Nahl 26). It is known to anyone who understands explosives and how to use them that this verse contains the basis for demolition using explosives.

Furthermore, no industry has been encouraged as much as the manufacturing of war tools, as it was reported that the Messenger ﷺ said, "Three people enter into Jannah due to a single arrow: The one who made it, hoping it will be used for good, the one who shoots it, and the one who passes it [to the shooter]" (Reported by Ibn Majah, Abu Dawud, at-Tirmidhi, and an-Nasai from 'Uqbah Ibn 'Amir). How, then, about one who manufactures a rocket or an aircraft or invents an explosive material?

As for preparations related to media, then indeed the battles of the mujahidin and their enemies revolve, today, around two important axes. The first is the military axis, which has already been mentioned. The second is the axis of confronting the Satanic media that has distorted the identity of the Ummah, perverted its 'aqidah and values, and propped up the pillars of humiliation and psychological defeat. Indeed, the blazing missiles of media are more lethal and more dangerous for the Ummah and its men than the infernal missiles fired from warplanes. Accordingly, it is only appropriate that the mujahidin – those whom Allah has accommodated with the ability to break the force of their enemies militarily – also contend on another front: the media front.

Allah's Messenger ﷺ said, "Wage jihad against the mushrikin with your tongues" (Reported by Ahmad from

Anas Ibn Malik). He ﷺ also said, "Indeed, the believer wages jihad with his sword and his tongue. By the One in whose hand is my soul, it is as if you are shooting [with your words] a barrage of arrows" (Reported by Ahmad from Ka'b Ibn Malik). Allah's Messenger ﷺ would employ his era's most effective form of media, that which was harshest on the hearts of his enemies: poetry. At-Tirmidhi and an-Nasai reported from Anas Ibn Malik that the Prophet ﷺ entered Makkah for 'Umrat al-Qada and 'Abdullah Ibn Rawahah was walking in front of him, saying,

O sons of infidels, leave alone His way,
for we strike for His revelation today –
a strike that, heads from their napes, will split,
making a beloved, his beloved, forget.

'Umar then said, "Ibn Rawahah! You would recite poetry in front of Allah's Messenger and at the Haram of Allah?!" So the Prophet ﷺ said to him, "Leave him alone, 'Umar, for [such words] pass more quickly through them than a barrage of arrows."

And just as Allah's Messenger ﷺ rejoiced when Khalid – the military leader – accepted Islam, he also rejoiced when one of the greatests poets accepted Islam. When the delegation of the Ansar came for the bay'ah of 'Aqabah, he said to al-'Abbas, "Do you know these two men?" When he turned, he said, "Yes, this is al-Bara Ibn Ma'rur, the chief of his people, and this is Ka'b Ibn Malik." Ka'b said, "By Allah, I will not forget the word of Allah's Messenger ﷺ when he asked, 'The poet?'" Al-'Abbas replied, "Yes" (Reported by Ahmad). It was also related that Allah's Messenger ﷺ would prepare his poets well, as he said to Hassan Ibn Thabit, "Go to Abu Bakr and have him teach you the faults of the people, for he is knowledgeable of lineages" (Al-Bayhaqi: Lubab alAnsab).

Hassan sought permission from the Prophet ﷺ to poetically insult the mushrikin [of Quraysh], to which he replied, "How about my lineage?" Hassan said, "I will spare you from them just as a hair is pulled out from dough" (Reported by al-Bukhari from 'Aishah). And the Prophet ﷺ enjoyed good poetry. He said, "The most truthful word spoken by a poet is the word of Labid, 'Alas, everything save Allah is of no avail,' and Umayyah Ibn Abis-Salt nearly entered into Islam" (Reported by al-Bukhari and Muslim from Abu Hurayrah).

Likewise, he ﷺ made Thabit Ibn Qays Ibn Shammas – one of those who were promised Jannah – a spokesman to speak out for Islam and the Muslims. So when Bani Tamim came with their spokesman and poet, the Prophet ﷺ said to Thabit Ibn Qays, "Stand and reply to him." Thabit then responded. At that, al-Aqra' Ibn Habis said, "Indeed, Muhammad is being supported. By Allah, I do not understand. Our spokesman spoke, but their spokesman had better words, and our poet spoke, but their poet was more poetic and had better words." He then came closer to the Prophet ﷺ and said, "I testify that there is no god except Allah and that you are the Messenger of Allah" (Reported by Abu Nu'aym in Ma'rifat asSahabah from Jabir Ibn 'Abdillah).

We are able to summarize the most important goals of Islamic media in the following points:

1. Defending Muslim honor and creed. Allah ﷻ made an exception of poets [who are generally dispraised], saying, "Except those who believe, do righteous deeds, remember Allah often, and take revenge after they were wronged" (Ash-Shu'ara 227). Ibn 'Abbas said, "This means that they respond to the kuffar who were defaming the believers" (Reported by at-Tabari). Allah's Messenger ﷺ said, "O Hassan! Respond on behalf of

Allah's Messenger. O Allah, empower him with the Holy Spirit [i.e. Jibril ﷺ]" (Reported by al-Bukhari and Muslim from Abu Hurayrah). Ibn 'Asakir reported that Allah's Messenger ﷺ said, "Who will defend the honor of the Muslims?" So Ka'b said, "I will!" And Ibn Rawahah said, "I will!" And Hassan said, "I will!" The Prophet said, "Yes. Defame them and the Holy Spirit will aid you against them" (Tarikh Dimashq). He ﷺ also said, "Indeed, Allah empowers Hassan with the Holy Spirit whenever he boasts for Allah's Messenger or speaks up for him" (Reported by atTirmidhi from 'Aishah).

2. Raising the morale of the Ummah's men, and specifically that of the mujahidin. Salamah Ibn alAkwa' said, "We went out with the Prophet ﷺ to Khaybar, marching at night. One of the men said to 'Amir Ibn al-Akwa', 'Won't you let us hear some of your songs?' And 'Amir was a poet, so he dismounted and urged the men forward through song" (Reported by al-Bukhari and Muslim).
3. Exposing the lies in the creed and morals of the kuffar and the murtaddin, showing the Ummah the filthy reality of the kuffar's society and the falseness of what the kuffar have to offer, curbing the kuffar's defiant aggressions towards the Muslims, and casting terror into the kuffar's hearts. It is reported that Ibn Sirin said, "The poets of the Muslims were Hassan Ibn Thabit, 'Abdullah Ibn Rawahah, and Ka'b Ibn Malik. Ka'b would threaten the mushrikin with war. 'Abdullah would insult them and their kufr. And Hassan would attack their lineages." He also said, "It reached me that [the tribe of] Daws accepted Islam fearing the saying of Ka'b Ibn Malik:

We finished them off in Tihamah and Khaybar,
then our swords we sheathed and put away;

We asked the swords for news, and if they spoke,
'Daws or Thaqif,' their blades would say.

So Daws said to each other, 'Go and take care of yourselves. Don't let what happened to Thaqif happen to you'" (Ibn 'Abdil-Barr: Al-Isti'ab).

4. Conveying a truthful picture of the battles fought between the heroes of the religion and their enemies, and documenting the true heroism of the men of Islam, for fear that it would be lost or stolen by the merchants of blood.

The Sixth Path: Humility

The sixth path to victory is through recognizing one's need for Allah and being humble. Allah ﷻ said, "Allah has already given you victory on many fields and on the day of Hunayn, when your great number pleased you, but it did not avail you at all, and the earth was confining for you with its vastness; then you turned back, fleeing" (At-Tawbah 25). Ibn Kathir ﵀ said, "Ibn Jurayj narrated that Mujahid said, 'This is the first ayah revealed of Surat Baraah. Allah mentions His favor upon them and His generosity for them through His supporting them in 'many fields' of their battles alongside Allah's Messenger g; and that was from Him ﷻ and by His empowerment and estimation – not by their numbers or equipment – and He reminded them that victory comes from Him alone, whether their numbers are small or many. For on the Day of Hunayn, their numbers impressed them, yet that was of no benefit to them, as they turned and fled except for a few of them with Allah's Messenger ﷺ.'"

Allah's Messenger ﷺ said, "Indeed Allah ﷻ revealed to me, 'Be humble'" (Reported by Muslim from 'Iyad Ibn Himar). Ibnul-Qayyim ﵀ said, "So indeed, being in need of Allah with some deficiency is better than being proud with none" (Tariq al-Hijratayn). Muslim reported from Abu Hurayrah ﵁ that, "No one was humble to Allah except that He raised him. This raising in the Dunya is through support, victory, and good reputation; and in the Akhirah, it is through high levels and the praiseworthy station."

Ibn Battal ﵀ said, "'Aishah said, 'Indeed you are heedless of the best act of worship: humility.' AtTabari ﵀ said, 'Humility is one of the tests by which Allah tests His believing slaves, to see how they will obey Him therein and because He knows the benefit for His creation in that – of their dunya

and their akhirah … Of that is when he ﷺ entered Makkah, the people began saying [in praise], 'He is this and he is that.' So he slumped upon his camel, saying, 'Allah is higher and loftier." He then said, 'Tariq Ibn Shihab narrated that when 'Umar came to Sham, he reached a ford. So he dismounted his camel and removed his shoes. Grasping them, he then plunged into the water along with his camel. Abu 'Ubaydah then said to him, 'Today, you have done a tremendous thing according to the people of the earth.' So he patted his chest and said, 'Perhaps if someone else said that, O Abu 'Ubaydah, but you [Arabs] were the meekest and lowest of people, then Allah honored you with Islam. So whenever you seek honor with other than Him, Allah will humiliate you''" (Sharh Sahih al-Bukhari).

The Seventh Path: Dhikr

The seventh path to victory is dhikr (remembrance) of Allah. Allah ﷻ said, "O you who believe! When you encounter a company [of the enemy], stand firm and remember Allah much that you may be successful" (Al-Anfal 45). At-Tabari said that "remember Allah much" means, "Supplicate Allah for support against them and victory over them. And accustom your hearts and tongues to His remembrance so that you may be successful … Qatadah said, 'Allah made dhikr an obligation when you are most occupied: during the exchange of clashing swords.'"

Al-Qurtubi wrote valuable words when giving the tafsir of this ayah. He said, "The scholars have three opinions about this dhikr. The first is that you must remember Allah when your hearts are worried, for His dhikr assists with steadfastness during hard times. The second is that you must steady your hearts and mention Him with your tongues, for the heart does not settle during the conflict and the tongue may be jumbled. So He ordered remembrance until the heart is firm with certainty and the tongue is firm with dhikr, saying what the companions of Talut said, 'Our Lord! Pour upon us patience and plant firmly our feet and give us victory over the disbelieving people' (Al-Baqarah 250). This condition cannot be accomplished except through the strength of knowledge and the ignition of insight, which is the commendable courage of men. The third is that you must remember the promise Allah made to you when you sold your souls, as well as the reward He has for you."

I say that all of these opinions should be considered, as one should mention Allah with his tongue while his heart feels bold, remembering what Allah promised him of support in the Dunya and gardens in the Akhirah. And Allah ﷻ said to

Musa and Harun, "Do not slacken in My remembrance" (Ta Ha 42). Ibn Kathir ﷺ said, "This means they were to not languish in the remembrance of Allah when they faced Fir'awn, that Allah's dhikr would support and empower them, as well as being a decisive authority against [Fir'awn]."

Know that the dhikr of Allah during combat is something secret. Al-Hakim authenticated the report from Abu Musa ﷺ that Allah's Messenger ﷺ would dislike raised voices during combat.[5]

5 The author's use of this hadith does not negate the raising of one's voice with dhikr during battles. Rather, the Prophet's ﷺ dislike of raised voices during combat means at the moment of contact with the enemy: in his time, when swords clashed, and in our time, when triggers are pulled. And Allah knows best.

The Eighth Path: Du'a

The eighth path to victory is du'a (supplication). Allah ﷻ said, "Say, 'My Lord would not care for you if not for your supplication'" (Al-Furqan 77), and, "So call upon Him, being sincere to Him in religion" (Ghafir 65), and, "Invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good" (Al-A'raf 56), and "Your Lord says, 'Call upon Me; I will respond to you.' Indeed, those who disdain My worship will loathingly enter Jahannam" (Ghafir 60), and, "When My servants ask you concerning Me, then indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [with obedience] and believe in Me that they may be rightly guided" (Al-Baqarah 186).

Allah's Messenger ﷺ said, "Du'a is 'ibadah (worship)" (Reported by Ibn Majah, Abu Dawud, and at-Tirmidhi from an-Nu'man Ibn Bashir). Al-Hakim and others reported from Abu Hurayrah رضي الله عنه, that he ﷺ said, "Nothing is more precious to Allah than du'a" (Al-Mustadrak). He also said, "Whoever does not ask of Allah, He is angry with him" (Reported by at-Tirmidhi from Abu Hurayrah). Ibn Taymiyyah رحمه الله said, "Victory and provision are obtained through various means. The most sure of them is the du'a of the believers." He also said, "When victory was determined on the Day of Badr, and the Prophet ﷺ told his companions that it would come and that the enemy would fall, what led to that was the Prophet ﷺ seeking help and making du'a" (Majmu' al-Fatawa).

This is Allah's Messenger ﷺ who, when he saw the multitudes of his enemy and their strength, as well as the scarcity of his companions and their weakness, resorted to the only one in whose Hand victory is held. "Victory is not except from Allah, the Exalted in Might, the Wise" (Al 'Imran 126).

'Umar Ibn al-Khattab ﷺ said, "On the Day of Badr, Allah's Messenger ﷺ looked at the mushrikin, who were one-thousand, and at his companions, while his companions were three-hundred nineteen men. So the Prophet of Allah ﷺ faced the qiblah, then spread out his hands and began calling out to his Lord, 'O Allah, fulfill what You promised me. O Allah, give me what You promised me. O Allah, if You destroy this small group of Muslims, You will not be worshiped on the earth.' He would not stop calling out to his Lord with his hands extended, facing the qiblah, until his cloak fell from his shoulders" (Reported by Muslim).

He ﷺ would make du'a against the mushrikin in general, saying, "O Allah, Revealer of the Book, Swift in Judgment; O Allah, defeat the factions; O Allah, defeat them and shake their foundations" (Reported by al-Bukhari and Muslim from 'Abdillah Ibn Abi Awfa). He would also specifically mention their individuals and chiefs, as Ibn Mas'ud ﷺ narrated, saying, "The Prophet ﷺ faced the Ka'bah and made du'a against some members of Quraysh: against Shaybah Ibn Rabi'ah, 'Utbah Ibn Rabi'ah, al-Walid Ibn 'Utbah, and Abu Jahl Ibn Hisham. I bear witness, by Allah, that I saw each of them knocked dead on the ground, mutilated by the sun" (Reported by al-Bukhari and Muslim).

Know, O ally of Allah, that you are in one of the places where the du'a is answered. Sahl Ibn Sa'd as-Sa'di said, "There are two hours for which the doors of the heavens are opened, and in which scarcely a supplicant's du'a goes unanswered: when the call to prayer is given and when the rows are formed [while fighting] for Allah's cause" (Reported by Malik).

So seek, O mujahid, the times of acceptance like the hour on the day of Jumu'ah, when the adhan is called, when rain falls, and during the last third of the night. Abu Hurayrah

narrated that Allah's Messenger said, "Our Lord descends[6] every night to the lowest heaven, when there remains the final third of the night, saying, 'Who will call upon Me, so that I will answer him? Who will ask Me, so that I will give to him? Who will seek My forgiveness, so that I will forgive him" (Reported by al-Bukhari and Muslim)? In another version, "Who is there to ask Me for provision, so that I will provide him? Who is there to ask Me to remove some harm, so that I will remove it from him" (Reported by Ahmad)?

I truly hope from Allah that he will specifically answer us, as we have been oppressed by those near and far, and the whole world has gathered to go to war against us. There is glad tidings to you from Allah's Messenger, who said to Mu'adh, "Beware the supplication of the oppressed, for indeed, there is no veil between him and Allah" (Reported by al-Bukhari and Muslim). Likewise, there was an oppressed prophet who was belied and then made du'a, so how was he answered? Allah said, "The people of Nuh denied before them, and they denied Our servant and said, 'A madman,' and he was repelled. So he invoked his Lord, 'Indeed, I am overpowered, so help.' Then We opened the gates of the heaven with rain pouring down and caused the earth to burst with springs, and the waters met for a matter already predestined. And We carried him on planks and nails" (Al-Qamar 9-13).

Then know, O mujahid, that of the paths to victory is the presence of those who are weak in our ranks, as well as their making du'a for us. Abu Sufyan said, "Hiraql said to me, 'I asked you whether the nobles followed him or those who

6 Commenting on this narration, al-Khattabi (died 388AH) said, "Concerning this hadith and those like it regarding the sifat (attributes describing Allah's essence and actions), the stance of the Salaf is to accept them and apply them based upon their dhahir (apparent meaning) and to reject any kayfiyyah (explaining 'how' they are)" (A'lam al-Hadith).

are weak amongst you, and you claimed the weak. Indeed, they are the followers of the messengers'" (Reported by al-Bukhari and Muslim from Ibn 'Abbas). And the Prophet ﷺ said to Sa'd, "Are you given victory and provision through other than those who are weak amongst you" (Reported by al-Bukhari)? This hadith clarifies that the weak mujahidin should be considered, as well as others like women, children, and the elderly. That is because they are often more firmly sincere when making du'a, being more humbly devout, and have a greater need for and reliance on Allah.

In conclusion, I give a reminder of His ﷻ saying, "O you who believe! Persevere, endure, remain stationed (in ribat), and fear Allah that you may be successful" (Al 'Imran 200), and, "Rely on Allah, if you are believers" (Al-Maidah 23), and, "Indeed, Allah is with those who fear Him and those who are doers of good" (An-Nahl 128), and, "Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might" (Al-Hajj 40), and, "O you who believe! When you encounter a company [of the enemy], stand firm and remember Allah much that you may be successful" (Al-Anfal 45), for these are the paths to victory found in the Book of Allah, so hold tightly to them.

مكتبة الهمّة

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